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but only with the fifth edition of 1900. The work has grown from 267 to 280 pp.—itself an indication that the changes consist mainly of minor additions to text and notes. I have, indeed, found but one omission, and that of very slight range or importance. The principal additions will be found on pp. 50, chemistry of taste; 51-54, psychology of olfactory sensation; 56, temperature sensations; 75, theories of audition; 76, musical scales; 81 f., psychology of tone; 100, contrast and irradiation; 105, sun and moon illusions; 109, perception of form; 112 ff., adaptation and after-images; 127, melodic feelings; 136, sensation and idea; 139, neurology; 151, teleological value of imagination; 154, 158, memory images; 161, secondary feelings; 197, emotive incoherence; 211 f., attention; 217, method of hits and misses; 238, 243 f., reactions; 250 f., expressive movements; 253, infant psychology; 254, laughter and singing. There is also a new fig. (section through the human cortex) on p. 24. The systematic outlook is wholly unchanged.

E. B. T.

Studies in Moro History, Law and Religion, by N. M. SALEEBY. Department of the Interior: Ethnological Survey Publications. Manila, 1905, Vol. 4, Pt. 1, pp. 107.

This publication consists of three chapters, dealing respectively with the history of Magindanao, or Mindanao, legendary and recent, with the laws of the Moros, and with the religious orations of the Sulus. Ch. i contains an interesting sketch of the mythology of Mindanao, reminding the reader forcibly of certain tales in the Arabian Nights; translates eight genealogical manuscripts; and ends with a brief history of the island since the advent of Islam. Ch. ii gives an historical account, with translation, of three legal codes: the Mindanao, the principal Sulu, and the new Sulu. It is illustrated by ten half-tone plates of MS. pages. Ch. iii translates the Sulu oration for the feast of Ramadan, and the Sulu Friday oration: it is illustrated by six plates. So far as the layman can judge, the work has been thoroughly and carefully done, and the volume should prove valuable to students of ethnology.

H. E. HOTCHKISS.

The Nabuloi Dialect, by O. SCHEERER. *The Bataks of Palawan*, by E. Y. MILLER. Department of the Interior: Ethnological Survey Publications. Manila, 1905, Vol. 2, Parts 2 and 3, pp. 85-199.

The first part of this publication contains a grammar and vocabulary of the dialect of the Ibaloi Igorot, inhabiting a portion of the district of Benguet in northern Luzon: there is added an account of a Spanish expedition to Benguet in the year 1829. The paper gives some interesting notes, with musical transcription, of Ibaloi songs, and among the 22 half-tone plates (from photographs by D. C. Worcester) are representations of musical instruments. The second part describes the primitive people known as Bataks, found in the mountains of the interior of Palawan, about 40 miles north of Puerto Princesa. The paper is illustrated by 6 plates from photographs by the author.

H. E. HOTCHKISS.

Laboratoire de physiologie de l'université de Turin: Travaux des années 1904-1905 publiés sous la direction de A. MOSSO. Extrait des Archives italiennes de biologie, 1905. Vols. 41-43. pp. vii., 337.

This volume contains twenty-six reprinted physiological papers from the Turin laboratory, eighteen of them bearing the name of the director, alone or in collaboration with MM. G. Marro and G. Galeotti. The remaining articles are by MM. C. Foà, G. Galeotti, A. Aggazzotti, A. Herlitzka and M. Ponzio. The greater part of the volume is devoted to the phenomena of respiration and circulation at high altitudes:

there is but one paper dealing with the organs of sense, that of M. Ponzo 'Sur la présence de bourgeons gustatifs dans quelques parties de l'arrière-bouche et dans la partie nasale du pharynx du fœtus humain.'

P. E. WINTER.

Germes of Mind in Plants, by R. H. FRANCÉ. Translated by A. M. Simons. Charles S. Kerr and Co., Chicago, 1905. pp. 151.

The author first points us to the naïve student of nature and the living, perceiving plants of fable and tradition. He gives as proof of the fact that we have become divorced from nature a description of the lifeless systematic Linnean botany. Though there has been for some time a reaction against this, few botanists yet endow plants with sensation. Plants make all the movements their life demands as is shown by the insect eating sun-dew and the hundreds of species of carnivorous plants. Nyctitropism, hygrotopism, geotropism and heliotropism in plants all show this movement. Its *tempo* is much slower than in animals and it often takes patience to observe it. Plants sense odors, flavors, light, vibration, etc., and perhaps many qualities to which we are insensible. Haberlandt has made out several sense organs. Plants give us the best example of reaction to gravity. The starch grains are compared with the statocysts of crabs. The reactions of plants when injured points to the existence of temporary nerve-like elements and Némec has found such in the root of the onion and others. Transmission is also cared for by the protoplasmic tubes.

Sensations must be utilized; is there perception and a soul? The poetry of flowers gives a better conception of the real essence of nature than the exact *veri botanici*. The author's notion of sensation is seen in the statement "All my involuntary movements are released by sensations." Plants become accustomed to different kinds of stimuli. The author is not quite prepared to say that plants feel pain and have a soul, but neither is he satisfied with the position taken by neuropsychology. It does not explain by assigning all to irritability of living substance. There is purposefulness which is not mere teleology. In plants we get reactions which are other than mechanical. The final statement is that plant life is like that of animals and our own. Their sense life is primitive but in it we see a beginning of animal and human mind. Each of these generalizations is illustrated with many concrete examples and drawings. It is the interpretation given to these which one feels inclined to call in question. Various references to the philosophic and poetic make the book, at any rate, very entertaining.

JAMES P. PORTER.

The Changing Order, by OSCAR LOVELL TRIGGS. Chas. H. Kerr & Co., Chicago, 1906.

"The Changing Order" is the change from aristocracy to democracy. Democracy is not a matter of politics only; but is a new spirit of life which signifies the "uprise of the people, the masses." The author starts out to trace the effects of democracy on art, education, industry, and religion; but he does not accomplish this purpose, for he does not distinguish the products of democracy itself from the products of individuals in an aristocratic society who may yet have popular sympathies. Tolstoi, for example, is not a product of democracy, but a reaction from aristocracy. The book is suggestive, however, in tracing various expressions of democratic sentiment. The volume consists of somewhat disconnected essays, several of which have been printed before.

F. A. BUSHEE.